A SERMON

Preached before the

PEERS,

IN THE

Abby-Church at *Westminster*:

October 10th. M. DC. LXVI.

Ward BY

SETH Lord Bishop of *EXON*.

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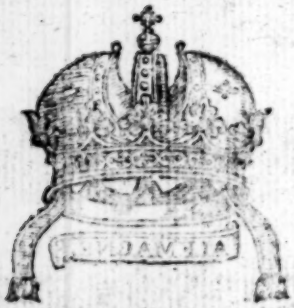

A SERMON

Preached before the

Houſe of Peers

AT

WESTMINSTER.

ECCLES. xi. 9.

—But know that for all theſe things God will bring thee to Judgment.

Rejoyce O young man, —&c.

THE great and *general* deſign of the Miniſtry and *preaching* of the Goſpel is to bring men to *Chriſtianity*; not in the outward *profeſſion*, but in the true *ſpirit* and *power* thereof; to the end they may be juſtified and ſanctified, and finally *ſaved* through Chriſt for ever.

The *particular* deſign of *this* Days Obſervation is to *humble* our ſelves under the mighty hand of God, in Conſideration of his *Judgments*, eſpecially that *late* one in conſuming with *Fire* the Ancient and noble *Metropolis* of this Nation; *and* to endeavour to *appeaſe* the wrath of God gone out againſt us.

To compass both these designs (whereof the later is subordinate to the former) I know no better *expedient*, than to *reason* a while upon that important argument suggested in the *Text*.

Who can *think* upon the *Conflagration* of our late Glorious *City*; and not *call to mind* the great and terrible *day of Judgment*?

Who can *think* seriously of *Judgment*, and not be *compelled* to come in, (driven to Christianity) that he may be *saved* from the *wrath* to come?

The great *Instructor* and *Example* of Christian *Preachers* (he who saith of himself, that Christ sent him to *preach*, and not to *baptize*) found no means so *powerful* to *perswade* men to Christianity, as to *reason* upon this argument; as first to *lay* before them the *terror* of Judgment, and then (whilst that was warm upon their hearts) to make them a *tender* of the *Gospel*. This is the great *Advantage* and *use* the Apostle makes of the *Doctrine* of the Text. "*We must all appear* (saith he) *before the Judgment-seat of Christ,--Knowing therefore the terror of the Lord, we perswade men.*

Upon *these Considerations* I shall *hope* for the pardon of this Noble Auditory, if (without affectation of Science) I shall, in a *practical* and *familiar* way of *reasoning* endeavour to imitate our Apostle in this particular.

If in the mean time it will be irksome and *unpleasant* to *hear* of the *Judgment* to come, we shall do well to consider what it will be to *undergo* it; we shall do well to *reflect* upon our Souls, and *search* out the *ground* of this *averseness*; Is it because we do *not believe* a Judgment to come? *or* that *we our selves* shall be brought to Judgment? Is it because we never consider *Who it is before whom we must appear?* or *what things will be charged* on our own account? Is it because we are *so far gone* in our *arrears* that it is to *no purpose* to call these things into our remembrance? —What ever it be, we may *perhaps hear* of that which may *meet* with and remove the *prejudice* and

Im-

Imposture that is upon us. *It is* neither our *Negligence* nor *Infidelity* that will make *void* the *Truth of God.* Whether we will *hear*, or Whether we will *forbear*, *the Words* which I have read remain *firm* and *unalterable*, and they clearly contain these Propositions:

1. There *is a* Judgment to come.
2. *Thou* shalt be *brought* to Judgment.
3. *God* will bring thee to Judgment.
4. God will bring thee to Judgment *for these things*, the ways of thy heart, *&c.*
5. God will bring thee to Judgment for *All* these things.
6. All this is *certain* and *evident*; for it is not *think*, or *believe*: But—*Know* that for all these things God will bring thee to Judgment.

I. First, then *There is a Judgement to come.* This is no *Politick* invention found out to *fright* thee from thy *pleasures*, this is no *Engine of State* devised to keep you in a *subordination* to your *Brethren*; this is no *vain Thunder* or foolish fire, to *affright* you into a *blind obedience*, but it is the *Tenor* of the *Scripture* of the *voyce* of God, *King Agrippa believest thou the Prophets, I know that thou believest*, (saith St. *Paul*). Brethren *do* we *believe* the *Scriptures?* I *hope* we do believe them, this we do all *profess* to believe, so often as we repeat our *Creed*; and I hope the *dissolution* of our times *has not* yet *shatter'd* that *foundation* of our *faith*, the ground work of our *hopes*, even the *Salvation* of our *souls. Surely there are rewards for men; doubtless there is a God which judgeth the Earth.* What though the *foundations* of the *world* be out of course, the *pillar* of *Faith* remains unshaken; the *Rod* of the ungodly shall *not for ever* rest upon the back of the *righteous:* I desire to make a little use of your *faith* for that which anon will be obtained from your *reason.* There *is a* Judgment to come, it's as *sure* as *death*, nay farr *surer*; they shall be judged which *shall not* dye, they *have* been *judged* which *could not* dye: the one at the *end*, the other at the *beginning* of the world. I.

There is a *Particular* and a *General* Judgment; *the* one at the diſſolution of the *leſſer*, the other of the *greater* world; the *one* at the *hour* of death, the *other* at the *day* of Judgment. A *Judgment* I ſay, a ſtrict *examination*, an exact *account*, a ſevere *ſentence*; words which make no *thundering* noiſe, or *tragical* ſound, and ſo they may *paſs* our hardned hearts *without* any *motion*; wherefore let us judge of the tenor and moment of them by their antecedent ſigns.

Before *one* of them, the evil days come: *The other* is called *the evil day*. *Before one*, *Solomon* tells *us*, *that* the Sun, and the Moon, and the Light, and the Starrs ſhall be darkned. *Before the other*, a greater than *Solomon* tells us that the Sun ſhall be turned into Darkneſs, and the Moon into Bloud, and the Starrs ſhall fall from Heaven. *Before one*, the Keepers of the Houſe ſhall tremble, and the Strong men bow themſelves; *Before the other*, the Mountains ſhall quake, and the Powers of Heaven ſhall be ſhaken: *Before one*, we ſhall riſe at the voyce of the Bird; *Before the other*, at the ſound of the Trumpet. *Before one*, the ſilver Cord ſhall be looſed, and the golden Bowl broken, and the Pitcher broken at the Fountain, and the wheel broken at the Ciſtern; *Before the other*, the ſilver Zone of the ecliptick, and the golden Globe of the Sun, the Orbs, and the Vortices ſhall be confounded, (the wheel within a wheel) the Heavens ſhall be rivel'd as a ſcrowl of Parchment, and the Earth and the Elements ſhall melt away with fervent heat. *In the one*, the duſt ſhall return to the earth as it was, and the ſpirit to God that gave it; *at the other*, the duſt ſhall return from the earth to be as it was, and the ſpirit from God that gave it.

Come now and let us reaſon together.

Are all theſe the *fore-runners* and ſymptomes of approaching *Judgment*; then *why* art thou ſo *drowſie* O my careleſs ſoul, and *why* art thou ſo ſecure within me? *What* ſtrange *Lethargy* hath ſeiſed on thee. *Awake* thou that

that *sleepest*, and Christ shall give thee light. The *time* of thy *dissolution* is a coming, and *after death*, the judgment. *Retire* therefore a while into thy *self*, and *commune* with thy *heart*: *Enter* thou into thy *Closet*, and *shut* thy *Door* upon thee: *Let us examine* our selves *before* we come to that strict Examen: Let us make a *Judgment* of our expectation before we come to *Judgment*. *Do we* believe a Judgment will come? Then *how* are we *provided* against that Day? Are our accounts ready? Art thou able to *stand* in Judgment? Shalt thou be *clear* when thou art judged? When *Paul reasoned* before *Felix* concerning the Judgment to come, *Felix trembled*; and because it was an unpleasant argument, he *put him off* to another time.

There is no doubt but our *treacherous* hearts would gladly *put off* these Considerations, and deferr them to a *more convenient season*. Nay! but there is *no time* so *convenient* as the *present*, when we are wrought into some apprehension of Judgment: If we stay till our present thoughts are *over*, we shall again be brought to *lose* the *apprehension* (to forget the import and moment) of the *Judgment*; we shall come again to *hear* the *Name* thereof, and to neglect it as an idle *Noise*, and empty *Sound*.

Let us therefore not neglect this opportunity; Let us *search* our selves to the *bottom*; Let us make a discovery of our *final* Resolution, and *secret* Reserves in reference to *Judgment*. We profess *openly* to believe that *Christ* shall come with Glory, to *judge* both the *Quick* and *Dead*; What are our *inward* thoughts in that particular? and how are we provided against the Day of Judgment?

There is a *Judgment* to come, that *Judgment* terrible, the *Examination* strict, the *Condemnation* insupportable, and most of us utterly *unprovided*; yet for all this, it's *possible* it may be *avoided*. All these things are *true* in Judgments here *below*, and we *see* the *proof* of them at every *Assizes*; yet *all* Offenders are *not* brought to Judgment, but many Thieves and Murderers escape it: It may be

thus

thus in the Judgement to come; 'tis possible it may be avoidable.

II. A miserable hope, if this be all; for *Thou shalt be brought to Judgment*: That's the second Proposition.

And it contains the *Universality* or *Particularity* of the Judgment, (which you please:) thou, and every man; *singuli generum, & genera singularum*; all *sorts* of men, and *every* man of every sort, from *Him* that sitteth on the Throne, to *Her* that grindeth in the Mill: For we *must all appear before the Judgement seat of Christ. It is appointed for all men once to die, and after death the judgment. Death* shall deliver up our *Souls* to the *first*; and Death shall deliver up our *Bodies* to the *second* Judgment. The *Grave* shall deliver up her *spoils*, and the bodies of all men *devoured* of *Beasts*, consumed of *Fire*, swallowed by the *Sea*, scattered to the *four Winds* in a moment, in the twinckling of an eye, shall be brought to Judgment.

And here shall I *bewaile* the *infirmity*, or *inveigh* against the *negligence* of us Men, that suffer our selves to be hurried headlong by the power of our imaginations against the striving of our consciences; that suffer our *Senses* to carry away the crown from our *Understanding*, and give over our selves to the impetuous stream of our passions: That when we have a *full* information, a *compleat* judgment, a *clear* dictate of conscience, we will suffer *all* these to be *overborn* in us by the *Idola Specûs, tribûs, &c.* which are brought into our imaginations. That having clear and evident *Principles*, we can yet doubt of their *immediate consequences*; or whilst we profess an *universal* truth, never descend to think of the *particulars*.

We know there is a vast *difference* between the things *present*, and those *to come*; and yet we form our thoughts of *those*, according to the analogy of *these*, deluding our selves with *idle* and *childish* imaginations. *God* keeps silence; we *think* he is such a one as we: *Vengeance* is not *presently* executed, we *set* our hearts to do wickedly. We profess

professe that all men must die, and come to judgement; yet we do not really believe that *we* our selves shall die, and come to judgment: *This* is the *fountain* of our misery, and the *original* of our spiritual miscarriages: the discovery of the *causes* and *remedy* whereof, lies deep in the Philosophy concerning Humane Nature; but the *thing it self* is of every days observation: we may *recount* it in these authentical *examples*. *David* knew full well what belong'd to *Murder* and *Adultery*; and what himself had done in the matter of *Uriah*; yet he *cried not* out that he had *sinned*, till *Nathan* had charged him, *Thou art the man*.

Ahab undoubtedly had *read* the Law of *Moses*, and *knew* the guilt of *Murder* and *Oppression*; yet he goes on triumphantly, he *kills*, and also *takes* possession: but when *Elijah charges* him home, *In the field of Jezereel shall Dogs lick thy blood, even thine*, then he cries out, *Hast thou found me, O mine enemy?* (1 King. 21.) and having *applyed* things to his *particular*, he *Rent* his cloaths, and put on sackcloth, he *fasted*, and lay in sackcloth, and went softly.

Once more! 'Tis likely *Belshazzar* had a *general* judgment, and an universal Maxime in his mind, That it was *unlawful* to *spoil* the House of God, to *plunder* those things which were dedicated to the Lord, and to *debauch* in the Bowles of the Temple, and *probably* he had seen the *hand*-writing of the *book of God* to that purpose: yet all this does not restrain him. But when the *Fingers* write upon the Wall, *Mene, Mene*, &c. *thou art weighed*, &c. then his *countenance* was changed, and his *thoughts* troubled him, the *joynts* of his loyns were loosed, and his *knees* smote one against another. This then is the Office of this second Proposition, it charges us home, it lays down the *Universal*, and it brings it down to the *Particular*.

Thou shalt be brought to Judgment. Thy Judgment is unavoidable.

O but then thy *Evasion* is crossed, O my stupid Soul! Thou art *spoiled* of thy frivolous *ground* of *hope*: Thou shalt

shalt *surely* be cited, and thou *must* appear, if thou refuse to *come* thou shalt be *brought* to Judgment. *Return* then again into thy self, and take a *review* of thy condition; what will the *issue* be of that Judgment to which thou must be brought? What *hopes* are now remaining that thou shalt *not* be *condemned?* when the *Officers* have haled thee before the *Judge*, that thou be *not* delivered to the *Executioners*.

If thou art called to Examination, Canst thou *elude* thy *Judge* by thy wily answers? or Canst thou *baffle* or suborn the *witnesses?* Canst thou work off thy *Jury* not to find the Verdict? or bribe the *Judge* to favour thee in thy Doom? Canst thou *withdraw* him from the Rigour of Justice by the *mediation of thy friends*, or *melt* him into *compassion* by the loudness of thy *cries*, the sadness of thy lamentation? Canst thou procure a *Reversion* or *Reprieve* of thy sentence, or *appeal* from thy Judge unto another? Canst thou make an *escape* from thine *Executioner?* Or lastly, Canst thou stoutly endure the sentence of condemnation? These are the hopes of men here brought to Judgment, and why may not some of them be mine? *No*, thou knowest O treacherous heart all these to be fond impossibilities, dreams, and suggestions of a childish fancy; If *once this* day be over, and *that* time come, thy hopes are barely these; that *Omniscience* and Wisdom it self may be deluded by *stupidity*, that *Omnipotence* and Power it self may be evaded by poor contemptible *infirmity*, that Severity and *Justice* it self may be perverted by *iniquity*; all this is evident by that which follows:

For we must all appear before the Judgment-seat of Christ.

III. *God will bring thee to Judgment.*

And here we are *concerned* to *raise* our thoughts, and employ the *utmost* of our *attention*, lest by the *prejudice* which our *idleness* hath brought upon us, we *treasure* up *wrath* to our selves against that day of Judgment. 'Tis true, we *daily hear* of God, and *receive* the *names* of his

Attributes

Attributes into our *ears*, but we *pass* over his *Name* as if he were *like* to *us*, and never bestow so much *labour* as to *attain* to a *considerable notion* of those names. O that the *God* of Heaven would *afford* us here some *Glimpse* of himself; That he would *illustrate us* with some *beam* of his *Majesty*; That he would be pleased to *visit* every unprovided *soul*, and *insinuate* into it a full and clear *apprehension* of this *Proposition*, *God will*, &c.

But how shall we *endure* to *see* his *face*? *No man can see my face and live*, (Exod. 33.) if the *Israelites durst* not *hear* him proclaim the *Law*, how shall we endure to hear him *denounce* the *Judgment*? If the *Angels* veil their faces, not able to behold his *Excellency*, how shall *we* be *affected* with his *terrors*? If the *Cherubins* are *oppressed* with the sight of his *glory*, what shall *we* be with the sense of his *fury*? If we find our selves *confounded* and swallowed up into *inextricable Labyrinths*, when we set our selves to consider of his *immanent* Attributes, of his *eternal duration*, his *unbounded Essence*, his *unconfined Presence*: With what disposition can we entertain the *terror* of his *Judgment*, the *search* of his *Omniscience*, the *stroke* of his *Omnipotence*? If the *best* and choicest of the *Saints* of God, have been *afraid* and *trembled* at the thoughts of Judgment, if they have been *surprized* with *horror* and *confusion* at the *meer imagination* of that Dreadful voyce, *Arise and come to Judgment*, What shall the *worst* and most *obdurate* sinners, when they shall be *stript* of this *cloud* of *flesh* and *error*, and *cited* before the *great tribunal*, there to render an account of our *Creation*, *Preservation*, and *Redemption*?

What *fear*, what *horror*, what *agony* will possess thee *O sinful soul*, when thou shalt be brought into a *perfect apprehension* of thy *Judge*, and of *thy self*, and he shall begin to order out before thee the things which he hath done; when the *whole Trinity* shall begin to unfold its *common* work, and that *sacred* Person *blessed* for ever, upon

on whose *shoulders* the *Judgment* is *laid*, shall unfold to thee his *peculiar*, and thou must render a severe account of thy returns?

When the mystery of thy *Creation* shall be *unveiled* to thee: When thou shalt *apprehend* throughly, what it is to have been fetch'd out of the *dark* and *barren shade* of an *eternal* privation to be put in a *capacity* of *glory*. When he shall recount to thee the *proceedings* of his *handy work*, the *method* of thy making, the several *articles* and *gradations* of his Providence in the *formation* and *information* of thee. How at first he *powred* thee out like milk, and *crudled* thee like cheese; How he *spun* out thine *arteries* and *veins*, and whilst thou wert yet in thy *blood*, he said unto thee, *live*: How he guarded thee with *muscles*, and strengthned thee with *sinews*, and propt thee with *bones*, and covered thee with *skin*, furnished thee with *organs*, endowed them with *senses*, invested thee with *reason*, crowned thee with *freedom*, enlightned thee with *principles* of *Science* and *Conscience*, bounded thee by his *Precepts*, *encouraged* thee by his *Promises*, restrained thee by his *threatnings*. When he shall run-over the benefits of thy dayly preservation, and rigorously examine what thou hast done for him.

When God the *Son* shall display to thee what he hath *done* and *suffered* for thee, and shall set before thine eyes the great *mystery* of thy *Redemption*; When he shall bring thee to apprehend the *price* that he has *paid*, that *ransom* which thou hast not *regarded*: When it will *not be* in thy *power* to *pass* over these considerations as *now* thou dost; but they shall be *forced* into the *essential center* of thy Soul; When thou shalt have a *clear sight* of the *abasement* of a *God incarnate*: When thou shalt know how to be *moved* at the sight of a *despised* and an *abused Godhead*.

When he shall charge thee with the blewness of those *stripes*, and the ghastlines of those *wounds* which thou hast

hast made: When he shall rehearse to thee the miseries of his *life*, and the circumstances of his *death*: When he shall recount to thee the *woundings* of the *taunts* and *reproaches*, the *smart* of the *whips*, the *terror* of the *agony*, which made him sweat great drops of bloud, the *pricks* of the *thorns*, the *piercing* of the *nails*, the *launcing* of the *spear*, and the ineffable horror of the dereliction, when he cryed out in the bitterness of his soul; *My God, my God, why hast thou forsaken me?* And when he shall fiercely call upon thee, to *answer* for the *wounds* that thou hast *made*, to *render* him his *bloud* that thou hast *spilt*, to *account* to him for that *life* which thou hast *taken*, to shew him the *fruit* of all his *pains* and *sufferings*, to *present* him thy *returns* for all these *benefits* and *favours*; then tell me what thou wilt answer O stupid soul? How art thou provided to reply?

Wilt thou *deny* that he has *done* these things for *thee*? or *canst* thou *shew* as much for him? Hast thou *returned* him that *being* which he hath given thee, and so been *even* with him in a form of *words*, though that come infinitely *short indeed*? Hast thou *sacrificed* thy self for his *benefit*, or *abased* thy self for his *commodity*? What wilt thou plead when thou art called? The *time is coming*, thy *Judgment hastning*, thine *account* is *unavoidable*, thy *Judge inexorable*.

Alas what could I have done for him? what *profit* could I have *brought* him? if I should have *pined* away in the *exercise* of *Devotion*, and been *eaten up* with *zeal*? If I should have *spent* my *substance* in *Burnt-Offerings*, or *Calves* of a *year old*? If I should have presented him with *thousands* of *Rams*, or *ten thousand Rivers of Oil*, To *what purpose* then should I *endeavour* that, which I could *not* have *performed*? Why should I *trouble* my self with *vain attempts*, and *spend* my *strength* about that, which I *never* could *accomplish*, neither if I be *righteous* is he the *better*; nor if I be *wicked* is he the *worse*: our *goodness* ex-

tends not to *him*; *if thou sinnest*, what *dost thou against him*? if *thou be righteous*, what *receiveth he at thine hand*? Is this then the evasion? I need not stand to unfold the disingenuity, the stupor and madness of this evasion. *However* though *these things* shall be *urged* upon us, they are *not all*, these offer themselves in the *consideration* of the *person* of the *Judge*, but are *not all* the *matter* of thy Judgment. For

IV. *Thou shalt be brought to Judgment* for these *things*; there is the *matter* of thy Judgment.

V. *For* all these *things*; there is the *extent*. Because this latter adds only a Modallity to the former, and I desire not to be over tedious, we will put these two together.

And now we are *descended* from those *lesse familiar* Considerations, to which we were forced to *strein* our *understandings* in the contemplation of out *Judge*, into the *compass* of our *own sphere*, to the *survey* of our *own* operations; we are come from the *incomprehensible ways* of *God*, to the *ways* of our *own hearts*. *Walk in the ways of thy heart*, &c. and *but know* &c. In the judgment of *this life* men are tryed by the *works* of their hands, or the *words* of their mouths; for *theft* or *murder*, for *slander* or *Treason* men may be brought to Judgment, but *thought* is *free*, he has *lived well* that has *carried* his *crimes close*; the crafty Polititian and the concealed Hipocrite escape: *There* the *case* is quite *contrary*, the *Judgment* takes in *primarily* the *waies* of the *hearts*, and the *words* and *actions* as they proceed *from them*. Wherefore let us *withdraw* a space into our selves, and endeavour to *mete* out the *extent* of that *Propasition*. For *all* the *wayes* of the *hearts* of *men* God *will bring them to Judgment*.

How would it *trouble* us to *recount* and bring to *memory* every thought but of *one only day*? and how many *disorders* and *irregularities* should we find in such a reflection? How do our *thoughts flote* upon our *brains*, and we know neither *whence* they come, nor *what* becomes of them, when

when they are *broken* in upon our minds we *cannot hold* them, and when they are gone from us (as it was with *Nebuchadnezzar*'s dream) it is not in our power to recover them. How many *roving* fancies *present* themselves unto us in a *moment*; and how many *sudden* and *imperfect Complacencies* and *distasts* are raised by them? Leave but thy self unbound, unfixed (by hearing, or reading, or business, *&c.*) for an hour, and then *tell me* what *suppositions* and *consequences*, and *resolutions* thou hast made? And how thou hast felt thy self to *strein* upon the *borders* of *Lust* or *Envy*, of *Pride* or *Anger*, of *Discontent* or *Melancholy*. *O* that you would but *reflect* a little upon your souls, and consider *how many wandering* thoughts have *broken* in upon your minds since I began to speak of this *important* Subject. You might save me the labour of further *speaking*, and raise your selves to that which I endeavour: I fear you might find among your *sacred thoughts*, a *mixture* of others very *unsuitable*; your *envious*, your *ambitious*, your *covetous*, your *idle thoughts*. *All these* are the *matter* of our future *Judgment*, and however they *slightly* pass us *here*, they are *noted* in the Book of God; and when that Book shall be opened, they will be charged on your account. *Thou tellest my wanderings*, (saith the Psalmist) *Are not these things noted in thy Book?* I have already said enough to take up the consideration of the remainer of our time: But our hearts being too heavy, and our ears too dull of hearing to be moved with *generals*, I must crave leave that I may be permitted to run over the heads of some *particulars*.

Thou must give an account of *all things* committed to thee, *Inward*, or *Outward*, *Natural* or *Spiritual*, thy *senses* and thy *understanding*, thine *Outward* and thine *Inward* faculties.

If thou hast been at a constant *covenant* with thine *eyes*, and hast never suffered them to *rove* in loose *disorders*: If thou hast bowed thine *ears* to *discipline*, and never let

them open to *vain entertainments*: If thy *taſt* hath been moderated by the *neceſsities* of nature, and the lawes of *temperance*, and never let looſe according to the luſt of Riot: If thy *hands* have been wholly imployed in the *works* of *God*, and never been *inſtruments* to the *machinations* of the *Devil*: If thy *ſpeech* have never uttered any *idle* words, but ever adminiſtred *grace* to the *hearers*: If thy *feet* have only traced the *wayes* of *God*, and never *ſtood* in the *way* of ſinners.

What hath been the exerciſe of thine *inward* faculties, thine *Apprehenſions* and thine *Appetite*? If thy *fancy* hath ever been imployed in adminiſtring *help* to thine *underſtanding*, and never afforded *incentives* to thy *vile affections*: If thy *memory* have been taken up with the things which *God* hath *done*, and *Chriſt* hath *ſuffered* for thee, and hath afforded no place to *Ribaldry* and *vanity*: How thou haſt ordered thine *Anger* and *Concupiſcence*: What have been the *object*, *meaſure*, and *end*, and *circumſtances*, *love*, *hatred*, *deſire*, *averſion*, *delight*, *ſadneſs*, *hope*, *deſpair*, *fear*, *boldneſs*, *anger*, *envie*, *jealouſie*, and *compaſſion*.

How thou haſt managed thine *underſtanding*, and improved thy *contemplative* and *active principles*. If thou haſt advanced in the diſcovery of eternal *verities*, or *herded* with the *beaſts* that periſh: If thou haſt cheriſh'd the *principles* of thy *Synteresis*, and the dictates and reflections of thy *conſcience*, and never rebelled againſt them: How thou haſt determined the *freedom* of *thy Will*, in thy *volition* and *intention*, thine *election* and *conſent*, *fruition* and *uſe*, when Good and Evill, Life and Death have been ſet before thee.

How thou haſt behaved thy ſelf in *Spirituals*, in *gifts* and *graces*. If thou haſt *accepted* that which hath been offered and *improved*, what thou haſt accepted, or *hid* it in a Napkin. In *outward* things, how thou haſt *acquired*, and how thou haſt *managed* thine Eſtate: How thou haſt behaved

behaved thy self in thy *Relations publick* and *private*, in *thy charge*, and in thy *duty*.—But the time would fail me to reckon up a considerable part of the exercises and objects of the wayes of the hearts of Men: And now *all these* and *many more*, are but the *simple elements*, and *common heads*, of our account.

Consider then, O *Negligent* and *incogitant soul!* if thou couldst reckon up the wayes of thy heart, in any one of these *kinds*; if thou couldst call to mind but every *idle word* whereof thou must give an account, or thy motions upon *every* thing that thou hast *heard*, and remember in any *one* of these *elements*, what thou hast *done* or else *omitted*. Then tell me *how* wouldst thou find thy self *possessed*, and how wouldst thou be *disposed* to Judgment? *Wouldst* thou *deem* it *needless* or *idle* to call it *betimes* to thy *remembrance?* Wouldst thou *drive* off thy thoughts of it to the time of sickness, to the hour of death, and *rudely throw* thy self upon it? — *But* then try, and examine *all these* together, contemplate a little upon the *mixtures* and *combinations* of them; these will afford us many *millions of millions* of wayes (farr exceeding the *varieties* of the *corporeal* nature, which proceed from the mixture of fewer elements) so many as will utterly confound our thoughts to number. Who can *reckon* up the wayes of the hearts of the children of Men? Who can understand his errors?

And now, that he that hath the *World* to uphold, the *Planets* and *Stars* to *guide*, the course of *nature* to *maintain*, should keep a *Register* of our *impertinencies*, and bring to Judgment *all the wayes* of Men; (the traces of a Ship in the Sea, of a Serpent upon a Rock) *Who* hath *believed* our report? we are *apt* to *think* it *cannot* be. *Surely* he sees not these things: *Tush* he cares not for them. This is indeed the *last resort* of the treacherous hearts of men, the *grand imposture* which resolves into a species of *Atheism* and *Infidelity*. O but then, if I shall use the language of the Scriptures, I must call thee *fool* and

and *beaſt*, to doubt of that which is *plain* and *evident*, to *diſbelieve* that which may be known. This *Article* concerning the *Judgment* to come, is not a *problem* of Philoſophy to be *diſputed* this way and that way with equal probability; neither is it only an *Article* of *faith*, but it is a principle of natural Theology, the *Scripture* ſpeaks of it under terms of greater *evidence*. St. *Paul reaſoned* with *Felix*, he *diſputed* with the Philoſophers concerning it, he *ſpeaks* of the *terror* of Judgment under terms of *certainty*, and of a kind of *Demonſtrative evidence*. *Knowing the terror of the Law*, &c. and here in the Text, it is not ſaid, *Think*, or *believe*. *But know that for all theſe things God will bring thee to Judgment.*

VI. He is a *fool* that hath *ſaid* in his *heart* there is *no God*, and he that *thinks* he hath *no underſtanding* may well be compared to the *beaſts* that periſh: and ſo *ſure* as there is a *God*, and that man hath an *underſtanding* ſoul, *ſo ſurely* it may be *known*, *That for all theſe things*, &c. For if there be a *God* he muſt be infinitely *juſt*; and if ſo, he muſt *render* to every one according to *their actions*; *and if not here, then hereafter*; *and if ſo, he muſt bring them to Judgment.* But he doth it not here: The *wayes* of Providence ſeem to be *promiſcuous*, there is a *wicked* man to whom it happens *according* to the way of the *righteous*, and a righteous man to whom it happens according to the way of the wicked. *Dives* receives pleaſure, *Lazarus* pain; *therefore* ſo *ſure* as there is a *God*, there *will* be a *Judgment*.

Again, If man have an *underſtanding* ſoul, he muſt have *freedom* in his actions, and if ſo, he *deſerves* either good or evil; and if there be *deſerts*, there muſt be *rewards*; and if there be *rewards*, there muſt be a *Judgment*. So then, ſo ſure as thou art an *underſtanding* creature, ſo ſure there is a *Judgment* to come.

Once more, *Reward* is anſwerable to *deſert*; and *deſert* is only in what is *free*, and what is *free* in man is the ways of his *heart*: wherefore *they* are to be brought to *Judgment*, and if *any*, then *all*: for no *reaſon* can be *fancied*, why *ſome* ſhould be

be brought to Judgment, and *others* not. Wherefore, if it be sure that *God is in Heaven*, and that *Man hath* an *understanding* soul, then it is also *sure* that for *all* these things *God* will *bring* thee to *Judgment*, that *God shall bring to judgment every secret thing.*

And now how *sure* and *evident* are these things? *more sure* and *more plain*, if we will *attend*, than any other truths in the world, for there is not any known truth which doth not evict the truth of these things. We *know* a truth, because we *plainly* and *evidently understand* the *composition* or *division* of the *notions* in a *Proposition*, or the *Deduction* of a *Proposition* from some others; *therefore* if we *know* any truth, we *presuppose* that we have souls which understand the *notions* of things, and *if souls* which *understand* these *notions*, then to be *sure they are* not *bodies*, (no *combination* of *fire* and *air*, and *earth*, and *water*, no *disposition* of *insensible* atomes can cause the subject to *apprehend* and *judge*, to *reason* and *discourse*) and if they be *no bodies*, then they are not subject to *corruption*: *It is evident* therefore, that our souls are *understanding* and also *immortal*, *deserving* and *capable* of future *Judgment.*

And as *evident* it is also that there is a soveraign Power, a *God* that *governs* and will *judge* the Earth.

This is not a *Rhetorical* undertaking, but a *just* and *measured* truth; *there* is not *any* thing in the world from whence *these two* may not be plainly and evidently evicted, *viz.* a *Godhead* from the *Creature*, and thine own *Immortality* from the discovery of a *Godhead.* The *world* which thou *seest*, *had* it a beginning, or *had it not?* if it *had* a beginning, he is thy *God* that *made* it; if it had *no* beginning, then there are *past* as many *myriads* of years as *minutes* of time, which is infinitely more absurd to grant, than to say, thou hast as many *hands* as *fingers*, as many *wholes* as *parts.*

If then at any *time* we find our selves to *doubt* of *these* things, it is *not* because we are the *beaux esprits*, or *forts sprits*; our *doubting* proceeds from *dulness*, and the want

of that *ſtrong reaſon* to which we do pretend, the things are *certain* in *themſelves* and *evident*. "*He is not farr from any* "*one of us in whom we live, and move, and have our being*; and the Light of Nature diſcovered our Immortality not only to *Philoſophers*, but *even* to the *Heathen Poets*, to *him* that *ſung* to us, that, *We are alſo his off-ſpring*.

So that now thy *pretences* are all taken off, and every *impoſture* of the heart diſcovered.

Applic. general. *Return* then once again into thy *boſome*, and take *account* of thy *apprehenſions*; The *day* of the *Lord* is *coming* and *ſtealing* upon thee as a *theif* in the *night*, the day of *Judgment*, the *great* and *terrible day*. A day of *darkneſs* and of gloomineſs, a day of a *whirlwind* and a *tempeſt*, a day of *anguiſh* and tribulation: Where wilt thou *hide* thy ſelf? O that's *impoſſible*, Whether ſhall we *goe then* from his preſence: ſhall we call to the Mountains to fall upon us? *How* wilt thou *appear*? O that's *intollerable*; for our *God* is a *conſuming* fire. *What* wilt thou do when the day of *Judgment* comes, and this may be the *hour*, this *minute* thou mayſt be *ſmitten* and hurried hence to *Judgment*? *Thouſands* have fallen beſides us, and Ten Thouſands at our right hand, *and* why may not *we* be next.

The time of our *particular* Judgment *cannot* be *farr* away, and why may we not *reaſonably apprehend* the *approach* of the *General* Judgment, either of this *World*, or at leaſtwiſe of this ſinful *Nation*?

Our Lord *Chriſt* indeed *tells* us, that of the day and hour of the final Judgment, *Knoweth no man*. Yet *he* hath given us the *ſigns* of his coming: The *Apoſtles* have left us *Characters* of the *laſt* days, the *Prophets* have declared the *manner* and *apparatus* of the coming of the Lord to Judgment.

We read that when the *Diſciples* admired the ſtones and the building of *Herod*'s Temple at *Jeruſalem*; *Chriſt* told them, That the *day* was *coming* when there *ſhould* not be left *one ſtone* upon *another*: upon this the Diſciples ask him (privately) three Queſtions. 1. *When* ſhall theſe things

things be? 2. What shall be the *sign* of thy second coming? And 3. of the *end* of World?

As for the precise *moment* of these things, he *denies* to *tell* it them; (Nay, he professes, that as he was the Son of Man he did not know it.) But for the *other* two he *condescends* to their *curiosity*, he tells them the *signs* of his *coming*, and of the *end* of the World, and that they shall be such as these;

You shall hear, saith he, (Matth. 24.) *of Warrs and rumours of Warrs, Nation rising against Nation, and Kingdom against Kingdom.* There shall be *Traytors* and *false Prophets*, Saying, *Lo! here is Christ*, Behold! (a new Messias) in the *Wilderness: Lo! there is Christ*, Behold! he is (*at a Conventicle*) in the *secret Chambers*: He tells us, that *iniquity* shall abound, and the *love* of many shall wax cold, that he shall *hardly find faith* on the earth, as it was in the days of *Noe*, they ate, they drank, till the floud came and swept them all away; so shall the coming of the Son of Man be.

He tells us (*Luke* 21.) there shall be *Famines* and *Earthquakes*, *Pestilence*, and *fearful sights*, *great signs* from *Heaven*; in the *Earth* distress of Nations, great *perplexities*, the *Sea* and Waves roaring; *Mens hearts failing them* for fear, *looking after* those things that are *coming* upon the Earth.

Concerning the *last days*, St. *Paul* tells us, that there shall be *perilous* times; that on *one hand* there shall be a sort of men, that shall be *lovers* of themselves, *Covetous*, *Proud*, *Boasters*, *Ranters*, and *Blasphemers*.

On the *other hand* there shall be a Race of *heady*, *high* minded *Traytors*, having a *form of godliness*, *creeping* into houses, *leading* captive silly women. They shall *despise Dominion*, and *speak evil* of *Dignities*, They shall be *Separatists* from the Church, and false *pretenders* to the *Spirit*. "*These* saith St. *Jude*, *are they that separate themselves*, *sensual*, *having not the Spirit*.

St. *Peter* tells us, that in the *last times* there should be a *loose*, *prophane*, a *bold Atheistical Gigantick* race of *scoffers*,

walking after their own lusts, saying, *Where* is this God of *Judgment?* let him make *speed* and *hasten* his *work*, that we may *see* it. *Where is the promise of his coming? since the fathers fell asleep all things continue as they were before.*

And for the *manner* and *Apparatus* of his coming, *Our God shall come* (saith the Psalmist) *and shall not keep silence, there shall go before him a devouring fire, and a mighty Tempest shall be stirred up round about him.*

Esai. 66. 15. *Behold! the Lord will come with fire;* (saith the Prophet) *and with his Chariots like a Whirlwind, to render his anger with fury, and his rebukes with flames of fire.* The *streams* of *Zion* shall be turned into *Pitch*, and the *dust* thereof into *Brimstone*; the *Earth* thereof shall be *burning Pitch*, the *smoke* thereof shall *ascend day* and *night*, and shall *not be quenched*; [compare *Revel.* 6. with *Esai.* 34.]

The *Kings* of the Earth shall *tremble*, the *Captains* and the mighty shall be horribly *afraid*, the *great men* and the *rich men* shall *hide* themselves, all the *bond-men* and all the *freemen* shall fly to the Rocks of the Mountains. And soon after all this, *The Heavens shall be rivel'd as a scrowl, the Earth and the Elements shall melt away*; for God shall arise to judge terribly the Earth.

Have not *all these* things come upon *us*, the men of this *Generation?* Is it *weakness*, is it a vain and *superstitious scrupulosity* to *call* these things to our *remembrance?* Have we no *reason* at all to apprehend the approach of a General Judgment, either upon the *World*, or *upon* our sinful *Nation?*

Do we not now *envy* those *despised* souls which have made their *accounts ready?* We thought it *madness* to see them *pine* away with *pœnitential* exercises, and *macerate* themselves with *mourning*. We thought it *folly* which they called *Conscience*, for which they *denyed* themselves the pleasures and *enjoyments* of the World.

We

We *fools* counted their *life madness*, and their *latter end* to be *without horror*. But the time is coming when *they* shall be *comforted*, and we shall be *tormented*. Because *he* hath *called* and *we* have *refused*, *he* hath *stretched* out his *hand*, and *we* have *not regarded*, He will *laugh* at our calamity, and *mock* when our *fear cometh*. When our *destruction* cometh as a *Whirlwind*, when *distress* and *anguish* comes *upon* us.

May we *not* therefore *give up* our selves to the torments of our *hearts*, and surrender up our souls unto *Despair?* so *Israel* said there is *no hope*, we will follow every one the *devices* of his heart: after 20, 30 or 40 years *continuance* in our *courses*, 'tis in vain to think of turning from them. Our *arrears* are so *farr* gone, that there is *no hope* to *discharge* them; and *why* should we *trouble* our selves with the thoughts of our *Account?* Nay, that which *must* come, *let* it come, and *what* is a *few days* respite to *Eternity? Let us eat and drink, for to morrow we shall dye.* Let us *go forth* as at *other times*, and *shake* our selves and *scatter* these troublesom *apprehensions* of future Judgment. What if we should *drink* a little to drive away *Melancholy?*

Yes! and *fall* perhaps, and *spew*, and *rise* no more.

Nay, but I beseech you, *stay* a little, and *consider*, consider at *least* in *this* your *day* the things which belong to your *peace*: It is a *fearful* thing to *fall* into the *hands* of the *living God*; *Who* among us can *dwell* with a *devouring fire? Who* among us can *dwell* with *everlasting burnings?*

Such *careless* and *desperate resolutions* are the *advantages* which the *Devil* aims at, that he may *sear* our *Consciences*, and *seal* us up in a final *obduration*. But there is *another kind of advantage*, which *God* and our Lord *Christ* and the Holy *Spirit*, and the *Gospel*, and the *Ministers* aim at, *That advantage* which I *told* you of in the *beginning* of my Discourse. That *knowing the terror of the Lord they may perswade men.*

And now what is it that they would *perswade* us? that we will be *contented* to part with the *tormenting fears* of *Judgment*, that we will *condescend not* to be *miserable* to all *Eternity*: That we will *accept* of *deliverance* from the *wrath to come*, that we will *not neglect so great salvation*, not trample on the bloud of the everlasting Covenant.

Behold! *God* calls upon us, *Turn you, turn you at my reproof, why will you dye O House of Israel: As I live saith the Lord, I desire not the death of sinners.* Our Lord *Christ* calls upon us, "*Come unto me all ye that are weary and heavy laden, and I will ease you.* In the last day of the *Feast* of *Tabernacles*, he *stood* and *cryed*, Saying, *If any man thirst let him come unto me and drink. The Spirit says come, and who ever will, let him come, and take of the water of life freely.* The *Gospel assures* us, *That God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.*

Behold! *I* set before you this day *life* and *death*, *blessing* and *cursing*, and as an unworthy *Ambassadour* in *Christs stead* I *pray* you be reconciled to God, *take* his *yoke* upon you, his *yoke* is *easie*, and his *burden light*; embrace now the *tender* of the Gospel, only *repent* and *believe* in the Lord Jesus, accept him for your *Saviour* and your *Lord*. Your *Prophet* to instruct you, your *King* to *govern* you, your *Priest* to *save* you, and you shall be saved. *Saved* from the *fears* and *horrors* of a Guilty *Conscience condemned* by its *own* witness. *Saved* from the *wrath* of *God* and of the *Lamb*. You shall *meet* the Lord with *Confidence*. We shall be *able* to *stand* with *boldness* in the *Judgment*, to lift up our heads with *joy*, because our *redemption* draweth near.

This is the *way* to save our own *souls* from *perishing*, which is the *General* design of *all* our *Preaching*. And *this* is the *way* to *appease* the *wrath* which is gone out

against

against us; and to *preserve* our *Nation* from *destruction*, which is the *particular* and more immediate end of our *present Humiliation*, whereof I am *yet* to speak.

Applic part:- cular.

THe *hand* indeed of the Lord hath been *heavy* upon us, his *wrath* hath been *kindled*, it hath waxed *hot* against the *Sheep* of his pasture, and he hath *plagued* our *Nation* very *sore*, His *Judgments* have been *multiplyed*, his *strokes* have been *redoubled*; and for all this his *anger* is *not turned away*, but his *hand* is *stretched* out *still*.

Warrs and *Pestilences*, and those other *fore-runners* of *Christ's coming* to *Judgment* have been *seen* and *felt* amongst us, and now when these have not been able to prevail,

To *awaken* a *drowsie* people, to *rowse* up a *Lethargie* Nation, to *ferment* a people setled upon their *Lees*. God has made *anew* thing in the *midst* of us, he hath *wrought* a *work* in *our days*, which makes the *ears* of all that hear it to *tingle*. A work not to be *parallel'd* perhaps in all the *circumstances* since the Creation of the World.

" *How hath* the Lord covered the Daughter of our *Zion* " with a cloud in his *anger*, and hath *cast down* from Heaven " to Earth the *beauty of Israel*, and *remembred* not his *foot-* " *stool* in the Day of his *Anger*; he hath *swallowed* up " the *habitations* of his people, he hath taken away his " *Tabernacles*, and destroyed his *places of Assemblies*, the " *Ramparts* and the *Walls lament* and *languish*, her *Gates* " are sunk to the ground, her *Barrs* are destroyed.

Who can express the *terror* of this fatal Judgment, the unexpected *eruption*, the sudden *increase*, the irresistible *force*, the remorsless *rage*, the insatiable *voracity* of this fiery Judgment? the *present sufferings*, the *lasting miseries* of *private* persons are *inexpressible*; the *publique* damage, the *dangerous consequences* (it may be) *unconceivable*.

What

What thing shall I liken to thee O Daughter of my People? Whereunto shall I compare the day of thy Visitation? To the *destruction* of *Jerusalem?* to the *great* and *terrible* day of Judgment?

O the *terrors* and affrightments, the *shrieks* and lamentations, the agonies, the *confusions* of that Day. They that were on the *house top*, durst *not stay* to *take* any thing out of their *houses*; nor he that was in the *field* return back to take his *Cloathes*; they that were in the City betook themselves to the Fields and Mountains, where they beheld their *flaming* habitations, where they *trembled* to behold the abomination of desolation raging in the *holy* places.

How were the *wise men* amazed, and the *strong* men terrified? despair *seised* them, *counsel* and *strength* fled away from them, there was no help in them, they presently gave *all* for lost; they stood affrighted at a distance gazing at the dreadful spectacle: in *vain* they thought it to *contend*, it looked so *like* the *coming* of the *Son of Man*.

The *breath* of the Lord *kindled* the fire, he *rode* upon *Cherub*, he came *flying* upon the *wings* of the *wind*. He made the *winds* his *Messengers*, and the *flames* of fire his *Ministers*: He brought the *Winds* out of his *Treasure*, and (to point the flame directly upon the bulk and body of the City) *through* his *power* he brought in the South-East wind: as a *theif* in the night, as *pains* upon a woman in travel, as the *lightning* that cometh from the East and passeth to the West; *so* came this *flaming* Judgment; and so shall the coming of the Son of Man be. I cannot endure to *dilate* upon this *Argument*; Sorrow and anguish are in the consideration of it: *Animus meminisse horret luctuq; refugit.* *Great* is the *Judgment*, and there is reason for us to fear that it may be *portending* and *symtomatical*.

Yet

YEt who can tell, but *God* may have *mercy* upon us, but he may *yet* save us from destruction? though our *breach* be great as the Sea, *yet* is *not* in it self *irreparable*; though our *wounds* be *deep* and *gaping*, they are not *desperate* or *uncurable*; *hitherto* we may say with the Apostle, We are *chastned, but not killed*; *afflicted, but not in despair.*

The *signs* and symptoms of an approaching *final* Judgment are not so *decretory* and *peremptory* that we should despair. God's *signal* Judgments have hitherto been accompanyed with *signs* of mercies, and *this* is *a plain case*, that he is *not fond* of our destructions, and that he had rather that we should *live*: He doth not afflict willingly, nor grieve the children of men. He stands *pausing* and hœsitating, as he did once before, *O Ephraim, how shall I give thee up, O Ephraim?* O *England*, How shall I give thee up, O *England?*

What mean else those *Alternations* and those *mixtures*, and combinations of wonderful *Judgments*, and of wonderful *deliverancies* and *mercies* which our *ears* have heard and our *eyes* have seen?

We have *heard* with our ears, and our Fathers have told us what wonderful *deliverances* he wrought in their time of old.

We have seen *vicissitudes* great and *prodigious*, *mixtures* and combinations, *marvellous* in our eyes, *horrible destructions* and *wonderful restitutions*, succeeding one another, *raging Plagues* at *home*, and *signal Victories abroad.*

God hath filled us with *bitterness*, and covered us with *ashes*: But it is his *mercy* that we are *not consumed*, because his compassions fail not. If the arm of his *Justice* and *Severity* hath been made *bare*, that it might be *seen* of all the people, He hath *not* left his *mercy* without *witness*. If his *Judgments* hath been *great* and terrible, in that which is *threatned*, his *mercy* is *wonderful* and miraculous in that

which is *preserved*. Plainly! except the Lord had left us a Remnant, (and visibly interposed to do it,) we should not have had this place wherein to humble our selves before him. We should have been as *Sodom*, and we should have been like unto *Gomorrah*.

It was *he* that in the *midst* of Judgment *remembred* mercy; when the *flaming* vengeance was in its *height*, when in the *opinion* of *all* men it had *arrived* at the state of *irresistibility*, and when every mans heart failed him, when the hopes of all men were sunk into despair; *He checked* the *domineering vengeance*, he put up the flaming *Sword*, he *controul'd* the *streaming* waves of fire; and said *thus far* shall ye *come* and *no further*.

In a wonderful manner he preserved the *Goods* and Persons of the poor Inhabitants of the City.

He restreined the rage of our enemies, that eryed concerning our *Jerusalem*, Down with it, Down with it, Aha! so would we have it.

He suffered not a foreign Enemy to land, nor our domestick foes to make a head in our confusions.

He was a wall of fire about the persons of our *Gracious Soveraign* and his *Royal Highness*, and of those valiant *Noble Persons* which adventured, *boldly* and *strenuously*, and indefatigably laboured the publique preservation.

He hath given *signal Preservations* and *Victories* to our *Fleets abroad*, he hath restored our *High-born* and *Noble Generals*, and our *Fleet* in *health* and *safety*.

He hath given us plenty of all things necessary for the life of man.

In one *great word*, to sum up an aggregation of *great* and *various* mercies, he hath upheld our *Religion* and our *Government* in peace; and for an *earnest* of his *further preservation* he hath given us *this seasonable* opportunity with *health* and *safety* in *this place* to attend the Publique Service, to *advise* and *assist* in this *arduous* Juncture of affairs.

Arduous and difficult indeed it is, to *restore our City*

and

and *defend our Country*, to restore the Houses of God, and Publique Buildings, to re-edifie ten Thousand private habitations; to *sustein the* poor and needy, to *preserve* the rights, and properties of men; to find such a temper of *Justice* and *equity*, that there be no *decay*, no just *complaining* in our Streets. To *uphold the* Traffick of the Nation, and to keep it in *order* and *security*, free from *private Robberies* and publick *Insurrections*; and therefore in *order* to *all* those *ends*, to *uphold our Religion* in the *zealous* and *effectual exercise*, in the *sincerity* and *uniformity* thereof, to *preserve* it from *encroachments* and undermining *Tollerations*, *ruinous* to *Religion*, *destructive* to the *Government* of the Nation. And all this while to *make provision* against our *dangerous* and *cruel Enemies*, *Gebal* and *Ammon*, and *Amalech*, the *French*, *Dutch*, and the *Dane*, who have conspired to our destruction.

These things are *arduous*, but not insuperable; *difficult*, but not to be *despaired* of.

Concerning *Jerusalem* burned and laid *wast* by the *Assyrians*, *Daniel* foretold, that the *streets* and the *walls* thereof should be *rebuilded* even in *troubleous times*; and when the time came that they were *re-edified*, we read in *Nehemiah*, that the *labourers* in one hand held the *trowel*, and the *other* held a *weapon*; one *half* of the people *laboured* in the work, and the *other half* held the *Spears* & the *Shields*, the *Bows* and the Habergeons, because of their cruel *enemies* on *every* side.

If God shall be pleased to give us a *spirit* of *Understanding*, and teach our *Senators Wisdom*; If he shall pour out a *publick* spirit upon our Councels, a spirit of *tenderness* and *compassion*, of *Justice* and *Equity*; *Temperance* and *Frugality*, *Fortitude* and *Magnanimity*; *If* all *Orders* and *Degrees* amongst us, *Civil*, and *Military*, and *Ecclesiastical* shall take to themselves the spirits of *Christians* and of *men*.

If our Counsels and endeavours shall be answerable to the *care* and *benignity*, to the *fervour* and *strenuous*

industry of our *gracious Soveraign*, and to the *alacrity* and *magnanimity* of our couragious and generous *Countrymen*; *then* (speaking humanely, and abstracting from our Deservings) we need not *greatly* fear, but we may *yet* subdue the *pride* and *insolence* of our *barbarous* Enemies; we may yet *behold* our City rising out of its *ashes* in *greater splendour* than we have seen it *heretofore*.

Wherefore arise, and *gird* your selves O ye *Princes*, ye *Nobles*, ye *Rulers* of our *Israel*! *Consult, consider, and give sentence. Men, Brethren*, and *Fathers*, let us *arise* and *labour*; let us *up* and *be doing*, be strong and of good courage, and the good hand of our God shall be upon you; he shall *give* you the *honour* to be the *defenders* of your *Country*, he shall make you *repairers* of the *breaches*, *restorers* of our *City* to dwell in.

Yet I *cannot*, I may not *forbear* to put you in *remembrance* of this one thing; *Except the Lord build the City, their labour is but lost that build it.* It is not our *wisdom* or *industry*, much less our *confidence* that will do it, *unless God* be *for* us; neither will *God* be *for* us, *unless* we *turn* from the *evil* of our *ways*: *except* we *repent*, we have *reason* to *fear*, that what we have seen hitherto, will be no more but the *beginning* of our *sorrows*. The Prophet *Esay* tells us, "That the Lord sent a word unto "*Jacob*, and it lighted on *Israel*; and all the people "shall know, that *say* in the *pride* and *stoutness* of their "*hearts*, the *Bricks* are fallen, but we will build with "*hewn Stones*; the *Sycamores* are down, but we will "change them into *Cedars*. Therefore the Lord will "*set up* their *Adversaries*, and *joyn* their *Enemies* toge- "ther, the *Syrians* before, and the *Philistims* behind, "and they shall devour *Israel* with open mouth; Be- "cause this people turneth not to him that smiteth them.

Esai. 9.

Wherefore turn you, *turn* you *every* one from the *evil* of his *ways*. Let us *search* our hearts, and *try* our ways, and *turn* to him that hath *smitten* us. *Turn* unto him

with

with *all* our hearts, with *fasting* and with *weeping*, and *mourning*; he hath *smitten* us, and he will *heal* us, because his compassions fail not. *Come and let* us *reason* together, *saith God*, though your *sins* were as *scarlet*, they shall be *white* as *snow*.

There is yet *a way* open to take away the *terror* of our *Particular Judgment*, and to prevent a *final* Judgment from falling upon the *Nation*. We are *yet* in the *Land* of *hope*, and *Space* is given for *Repentance*, the *door* of mercy is not yet *shut* upon us, nor the *ears* of our *Judge* *sealed* against us.

O that men would therefore *praise* the Lord for his *Goodness*, and declare the wonders that he hath done for the children of men! that hath *not dealt* with us *after* our *sins*, nor *rewarded* us according to our *Iniquities*; that hath not *cut* us off in the *midst* of our *sins*, nor in the *height* of our *impenitencies snatched* us away to *Judgment*, that hath not *dealt* with us as with the *Apostate Angels*, and with Thousands of our *Brethren*, who were *better* and more *righteous* than *we*.

Let us once more then *return* into our *selves*. Let us *consider* our *condition*, let us *view* over and *ballance* the *grounds* of our *hopes*, and the *reasons* of our *fears*: Let us take an exact *account* of our *whole estate* and *interest* in reference to *all* our *concernments*, *National* and *Personal*, *Temporal* and *Eternal*. Let us *deliberate* and advise what is to be *done*, and what to be *avoided*.

Did I say *deliberate*? Whether we shall *save* our souls from utter darkness and everlasting burnings? Whether we shall save the Nation from final ruine and desolation? — Nay *rather*,

Let us *break off* our sins by *repentance*, and our *Iniquities* by shewing *mercy* to the poor.

Let us make our selves *friends* of the *Mammon* of *unrighteousness*, that when we *fail*, we may be *received* into *everlasting* habitations.

Let us *lend* unto the *Lord*, that we may have *treasure* in *Heaven*, *where neither moth nor rust doth corrupt, nor theeves break through and steal.*

Let us *fast* the *fast* that the Lord hath *chosen*; *Loose* the bands of *wickedness*, *feed* the *hungry*, *cloath* the *naked*; he that hath *two Coats*, let him *give* to him that *hath none*; and he that hath *meat*, let him do *likewise*.

Such an *occasion* scarce happens in many hundreds of years, and for *matter* to charity, they are all comprised in that great argument of the Judgment to come.

When the *Son* of Man shall come to *Judgment*, and shall *sit* upon the *Throne* of his *Glory*: When *all Nations* shall be *gathered* before him, and he shall *set* the *Sheep* on his *right hand*; and the Goats *on his left*: This shall be the *mark* of their *discrimination*,

He *shall say* to those on his *right* hand, I was *hungry*, and ye *fed* me; *thirsty*, and ye gave me *drink*; *naked*, and ye *cloathed* me; *sick* and in *prison*, and ye *visited* me; *Come ye blessed of my Father*, receive the *Kingdom prepared* for *you*.

And he shall say unto them on the *left hand*, I was *hungry*, and ye *fed* me *not*; *thirsty*, and ye *gave me no drink*; &c. Wherefore *go ye cursed into everlasting fire, prepared for the Devil and his Angels*.

The *way* is *short* and *compendious* to *save all* our interests. What doth the Lord *require* of us but to do *justly*, to *love mercy*, to *walk humbly* before the *Lord* our *God*; Let us be *merciful* therefore *as* our *heavenly Father* is *merciful*, and let us *humble* our *selves* under the *Almighty hand* of *God*, as we *pretend* to do *this day*. Let us *betake* our selves *afore-hand* to our *Judge*, and *pour* out our *complaints* before him. Let us *confess* our *wickedness*, and be *sorry* for our *sins*. Let us *lay hold* on the *feet* of our *Blessed* Redeemer, and *give* him *no rest till* he hath *sealed* our *pardon*. Let us *bathe* with our *tears* the *wounds* that we have *made*. Let us *cry mightily* to the *Throne* of *Grace*.

Let

us *wrestle* and *strive* with our *Redeemer*, and *not let him go* until he *bless* us: Until he *open* our *eyes* to *see* the *dangers we are* in, and through his *mercy* shew us a *way* to *escape* them. Till he *quicken* us up to *resolutions* of *amendment*, and *carry* us *strongly* through these *resolutions*. Until he *heal* our *back-slidings*, and *make up* our *breaches*: Until he *save* our *souls* from *death*, and our *Nation* from *destruction*.

To *work* our selves to these *Resolutions*, and to *fix* us in them, to *make* them *abide* upon us *all our days*, let us *remember* what hath been *spoken*, and let us *frequently meditate* upon that *Sarcastical Concession* of the Text,

"*Rejoyce O young* man in thy *youth*, and let thy "*heart chear* thee in the *days* of thy *youth*, walk in the "*ways* of thy *heart*, and the *sight* of thy *eyes*; *But know that for all these things God will bring thee to Judgment.*

FINIS.